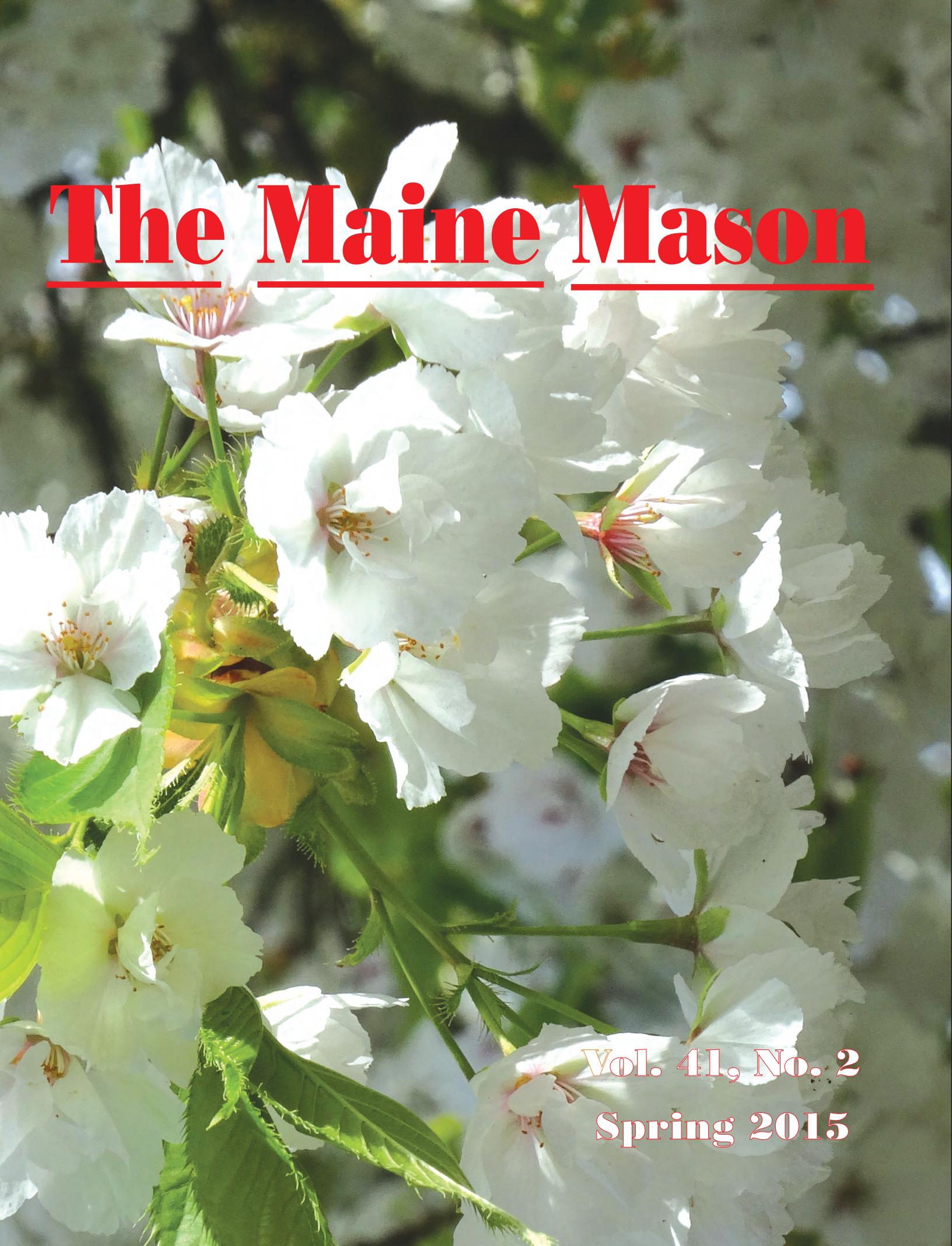


The Maine Mason



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The **MAINE MASON**

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line-o-type

by George P. Pulkkinen

We're all familiar with the 133rd Psalm recited in the Entered Apprentice Degree that reminds us "how good and how perfect is it is for brethren to dwell together in unity..."

As you read through this issue of The Maine Mason I suspect your reaction will be pretty similar to mine as we spread, through the pages, various reports and photos of Masonic activities throughout this grand jurisdiction.

You brethren are really doing things, important things, and having good times as you "dwell together."

I must confess to always becoming excited as news of lodge activities arrive at your editor's desk. To mention a few reported in this issue, how about the successful Fellowship Night held last month at Meridian Lodge in Pittsfield? Fifty-five brethren and their guests enjoyed breaking bread together and 18 applications were taken by interested non-Masons before the night was over. There are reports of well-attended Maine Masonic College events where brethren meet and learn, creating warm fraternal ties as they acquire useful knowledge.

There's the generational passing of Masonic teachings that create new and important bonds within families. And the many gatherings when our veteran Masons are honored for their decades of service to the Craft.

And pumpkin carving! What a novel way to gather and enjoy fellowship.

While it's a bit of a stretch from other activities mentioned here, it's mighty important to note the well-deserved recognition accorded Past Grand Master Harland Hitchings on his retirement after 42 years with the Inland Fisheries and Wildlife Department where he taught generations of Mainers proper use of firearms. Congratulations Brother Harland! Maine is a better -- and safer -- place because of your successful efforts.

Looking ahead, it's just days before I'll be seeing many of you at our Annual Session.

How good and how perfect it will be to greet you all in brotherly love and harmony.

The Cover Photo

The snow remains three feet deep in my back yard as this issue heads off to the printer on March 25th, and it'll be a while before I can see the bottom of my sailboat, say nothing of painting it. Most of you readers are likely as fatigued by this lingering winter as am I. The cover photo taken by R.W. Brother Tom Pulkkinen gives me hope that warmer days will soon be upon us.. My wish is that it does the same for you.

From the Grand East

David A. Walker
Grand Master of Masons in Maine

Brethren,

It has come full circle once again. We are fast approaching our annual Communication, to be held in Bangor on May 5 & 6 at Gracie Hall on the Husson College Campus. The year has gone very quickly but also very well for this Grand Master. I have had the wonderful fortune to be supported by a great team of Grand Lodge Officers and other Masons who have stepped in. There were times, most notable when I had hip replacement surgery in December, when I needed that help and those great Brothers came to my aid. To all of them and to all who sent me well wishes, I offer my heart felt thank you.

There are, as always, tasks that need to be undertaken in our May meeting. The first that I want to address is the revision of our Grand Constitution. Our Committee on Amendments to the Constitution, MW George Pulkkinen, RW Alan Heath and RW Bradford Blake have done yeoman's work to edit our Constitution. The document we currently have is full of errors that have crept in over many years of manual editing. There are broken sentences, parts of sentences that have been dropped inadvertently and items that cover the same issue put in many different places. The excellent work these Brethren have done makes this revision a document that is once again usable by every Mason and does not require an advanced degree to understand it. I urge you to look at the copy that is on the Grand Lodge web site, or ask your Lodge Secretary for a look at the copy contained in last year's Proceedings. Brethren, in my opinion, we definitely need to adopt this newly edited version.

There are of course Grand Lodge elections to consider. Brethren, these positions are all important to the Craft. The position of Grand Warden is very important, not only because the Brethren who are selected will represent Maine Masonry on many occasions, and also because most Deputy Grand Masters in the past have come from the ranks of those who have previously served as a Grand Warden. You could very well be putting one of them in position to be considered as a future Grand Master.

The positions that are open for Finance Committee and Charitable Foundation are also extremely important, as these Brethren will be part of the decision making managing the Craft's money. Those that have served in the past



have made a positive contribution to Maine Masonry and I have no doubt that the same will be true of those you elect in May.

There have been many high points during this past year and some low points as well. We have lost some great Brothers this past year and for me as Grand Master, the loss of RW Randy Raymond, DDGM of the 9th Masonic District was one of the most difficult to accept. He was a good friend to me and certainly to the Brethren of the 9th District and will be sorely missed. My thoughts and prayers are still with his family.

He was taken from us all too soon. We can best honor his memory by remembering his unending passion for Masonry and his infectious spirit and doing our best to continue his efforts for the Craft.

There have been some very positive things happening in the Craft. One of those is the Bikes for Books program, which a great many Lodges have taken on. The results have been wonderful. It has put Masons to work, some of whom have never taken an active role in their Lodge. It has also put Masonry in a great position of providing the impetus for young boys and girls to establish what will almost certainly become a lifelong habit of reading. It has been shown that in areas where Bikes for Books has been established for several years that the reading scores have risen. That shines a light on the good things that Masonry stands for and strengthens the ties to our communities.

Another great success story is the Masonic Rookie Award Program. While not all Lodges have made use of this program, the ones that have can attest to the value of a Masonic Rookie. Over the few years of its existence, more than 80% of those completing the Rookie requirements have become officers in their lodges. That is surely a testament to the value of keeping new Masons engaged and should be a good reason for **every Lodge to adopt this program!**

In closing Brethren, let us all remember that being a Mason is a special privilege and we must all remember that the obligations we took when we became members of the Craft are more than just words. They are promises we made to the Grand Architect of the Universe and to each other. Keeping those promises is what will keep this Fraternity the best the world has ever seen!

Your Friend and Brother,
Dave

Around the Grand Lodge Water Cooler...

R.W. Mark E. Rustin, Grand Secretary

POINT TO HEAVEN AND LEAD THE WAY

I have been present at several installations lately. For whatever reason, I heard the Charge to the Chaplain differently than I have before. It is a straight forward directive and could easily be construed to include official prayers and funerals. The portion quoted in the title above calls the Chaplain to a higher place. You are called to go far beyond the oft-recited prayers. Rather, you are called to understand the non-sectarian religious nature of Freemasonry (point to heaven) and express that understanding in ways that others can apprehend and appreciate. (lead the way).

Unique among its peers, Freemasonry addresses the core spirituality of its members. The sectarian nature of their individual religious dogma is not a concern of the Craft. We are called to aspire to a more fundamental spiritual understanding that eliminates the necessity of judging the beliefs of others.

Carefully examine the Seal of the Grand Lodge of Israel. Inside the Square and Compass are the symbols of the three great world religions. In this land where strife is commonplace; death due to one's religious beliefs is a daily occurrence; and people shun the other based upon their view of God, Freemasonry circumscribes all that enmity and hatred by calling Freemasons together to meet in a "higher" place where the Supreme Architect of the Universe accepts people of all religions. The lesson for Lodge Chaplains and Grand Chaplains and all Masons is clear — the knowledge of deity to which we point and the ways we live and lead must be informed by the tenets of Freemasonry if we are to be true to the Supreme Architect and to the obligations of the degrees we hold.

Any rigorous examination of our culture reveals the roots of sectarian false information, mistrust, anger, and covert or overt violence. People's fears are couched in terms demeaning of the other person's sectarian beliefs. We cannot make our-

selves appear to be better by tearing down someone else. Beliefs are just that — beliefs. They are not couched in science or logic. You cannot make a Jew into a Christian into a Muslim simply by using the right words or arguments any more than you can make a French speaker understand English simply by talking louder!

As a non-sectarian Fraternity we are able to elevate the level of human relationships. We must closely guard against sectarian biases or proselytizing the harmony of the Craft. We must be sure the words we use, the prayers we say, and the actions we take not affirm the beliefs of one religion over another.



Freemasonry purports to offer men the opportunity to become better men. In a world filled with men willing to accuse, exile, and kill for "religious" reasons what greater service can be done than to provide an alternative view of spirituality that empowers men to meet on the level. Living out the strength of our Fraternal tenets and an understanding provides a model by which men may choose a strong, just world over one governed by hatred and violence.

Each step we take becoming Master Masons is carefully crafted to encourage us to move from the comfortable, less complete world view we have to a "new" place — a new vision of the world we live within and our place in it. We are encouraged to go through doors offering a one-way passage — to let go of our comfort zone and stretch our horizons to receive new "light" — becoming a better man more fully equipped to make proper decisions and lead the world to a better place. Such is the purpose of our Craft.

With trowels, squares, and levels we are set to work by the Supreme Architect to build and show a world designed on his trestleboard. Anything less is to succumb to the siren song of lesser Gods. To fulfill his designs will cause us to set the light morality and learning high upon a hill empowering Masons and non-Masons alike to avoid the shoals of hatred, greed, violence, and inhumanity arriving safely in the calm fullness of life.

Symbolism of the Beehive

By Bro. Daniel Gaucher, Arundel Lodge

The symbol of the beehive or “skep” — the straw beehive of round shape — is presented in the Third degree of Masonry and is thus explained: “The Beehive is an emblem of industry — it teaches us that, we came into the world as rational and intelligent beings, so should we ever be industrious ones; never sitting down contented while our fellow creatures around us are in want, especially when it is in our power to relieve them without inconvenience to ourselves.” This symbol encapsulates messages of work ethic, organization, purpose in life, charity and justice.

Bees, and more directly honey, have carried symbolism dating back thousands of years. It plays in myths of cultures from the Aegean to the Maya. Three goddesses in the form of bees are said to have given Apollo his gift of prophecy, and honey (often referred to as the food of the gods) was fermented before the advent of wine, making it the original intoxicant. The bee is found carved on tombs, as a symbol of immortality. In Ecclesiastical Architecture, author E.P Evans states, “*In ancient times honey was supposed to be an effective antiseptic and it was customary to smear with it the bodies of the dead in order to preserve them from putrefaction. Alexander the Great is said to have been thus embalmed*” (*Ecclesiastical Architecture*, E. P. Evans)

The beehive also has served as a recognizable symbol, with Aristotle, Plato, Virgil and Shakespeare all employing it as a model of human society.

Honey and beeswax were essential in early civilization, used for both culinary and medicinal purposes. The presence of the bee was necessary for pollination in agriculture, and the beehive became a familiar fixture in towns, fields, and farms everywhere. The bee’s association with tireless work as a moral virtue was popularized in the early 18th century when Dr. Isaac Watts was invited to visit the estate of Sir Thomas Abney, then Lord Mayor of London.

Dr. Watts would often sit in the gardens and observe the flight of bees in their daily pollination of the flowers. He wrote of their organized labors in a famous publication from 1720 titled *Moral Songs*:

“How doth the little busy bee improve each shining hour, and gather honey all the day from every opening flower.”

In combining the bees ancient attributes as outstanding builders with a strong work ethic, and the essential and mysterious nature of their products - namely honey

and wax - we can see where Masonry adopted this symbol as a life lesson — *that of an orderly and well disciplined community of builders, all working together to the same end.* (Bro. Henry Sadler, Emulation No. 21)

It is here that the final moral lesson of the bee comes forth, as explained in the Master Mason lecture: “Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons.”

Today, the social structure of the hive is widely understood, but was not always apparent. In the hive lives a single Queen, the giver of all life, as she is the only fertile female among the tens of thousands of bees. The worker bees, from pollen gatherers to comb builders

to soldiers are all female, although

not fertile. A male’s role in a hive is no more than to eat the rich spoils brought to him, and take his singular flight in life to impregnate the Queen - an act which takes less than 5 seconds and will herald his death soon after.

Although nowadays we understand the limited but integral function of a drone, traditionally they have

been observed as not contributing to the food gathering, construction of shelter, care of the young or any other work essential to the continuation of the hive and its many parts. Due to this small contribution to the daily activities of their society, they are deemed expendable by the balance of the hive and are thus expelled every winter, not to share in the carefully collected food supplies and collaborative warmth of the hive, but rather to die a lonely death in the exposed elements.

One may call this justice, perhaps even harsh justice, but it presents an important lesson to all Masons. Unlike drones, we are not limited by our abilities, but rather by our ambivalence. We are empowered by God to achieve many things in life, to work to our potential, to better our societies, and to relieve the suffering of others. To squander these opportunities is to invite the fate of harsh justice and find ourselves judged a useless member of society, in this life — or in the next.



Friends and Family: Three generations of Masons Keep Them Close

by Charlotte Nolan

Ask anyone in Harrison, Maine, if they know the Denison family, and unless they are real newcomers to the area, the answer will be “Goodness, yes!” Ask any Mason in the 16th District if they know Brother Denison, and the answer will be a resounding “Yes!” The only question would be - which Brother Denison? Three generations of Denisons are active in Crooked River Lodge #152.

85 year-old Phillip H. Denison still lives on Dawes Hill in the family home where he was born. Phil's sons, Michael and Hobart (Hobie), live within a stone's throw of him, and grandsons, William and Phillip, are within shouting distance. Every one of them is a member of Crooked River Lodge, and every one of them currently holds an office.

Phil wasn't the first in his family to be a Mason. His father, Hobart, and his brother, Jack, both now deceased, were Masons. According to Phil, Jack told him succinctly, “Fill out this application. You'll never be sorry you did.” And according to Phil, Jack spoke the truth.

Since joining the Masons in 1953 after his stint in the U.S. Army, Phil has sat in every chair. He became Master in 1964, and is currently the lodge's Junior Warden. He says it is the Senior Deacon chair that he most enjoyed, though, because he liked being “in charge of taking the candidates to all the stations.” He also loved his time as a Grand Steward with Maine's Grand Lodge (2003-2004), traveling the state with his late wife, Betty.

Phil is the storyteller in the family and always worked hard to learn all the lectures. The hard work was worth it because he is often asked to recite them. “Two words describe why Masonry is so important to me - brotherhood and fellowship. I'm able to get together with good people and have a good time. I still enjoy it very, very much,” he says.

The next generation, sons Michael and Hobie, became Masons in 1989, within six months of each other. Michael says jokingly, “Hobie and I were working with Leroy Edwards (another Crooked River Mason) and he sort of twisted our arms.” Michael says he's never regretted it. Like Hobie, he's held a number of offices and is currently Master, something he wanted to accomplish while his father was still active in the lodge.

“I'm kind of reserved, so being Master is a challenge for me. But it's fun doing the degree work,” says Michael. Another part of Masonry that he appreciates is the camaraderie among lodges. “I enjoy getting together and meeting with other lodges. I like seeing how other lodges do degree



Denisons all, left to right: Senior Warden William M., Wor. Master Michael P. and Junior Warden Phillip H.

work because it is good to compare notes to see how you might improve.”

Cousins Will and Phillip followed in the steps of their fathers, grandfather, and great-grandfather. Will was raised in 2002 and Phillip in 2005. Will, currently Senior Warden, is perhaps most proud of his ascension through the chairs. He has been Master three times.

“Part of what I enjoy now is seeing my father work his way up through the chairs,” says Will. “My father was a Mason long before I was, but I got to be Master before he did. I sort of led the way for him.”

When he was a boy, Will spent many afternoons and weekends at the lodge. “Most of my family was there (including his two brothers who also became Masons). Now, most of the guys who are members of the lodge are the same guys we knew growing up. These friendships are the best!”

Friends and family. There's no shortage of either at Crooked River Lodge. Just ask Brother

The Grand Lecturer's Corner: Why Form Operative Lodges?

by R.W. Don McDougal, Ass't Grand Lecturer

The accompanying illustration from David Macaulay's *Castles and Cathedrals*, shows lodges nestled up against the side of a Cathedral under construction.

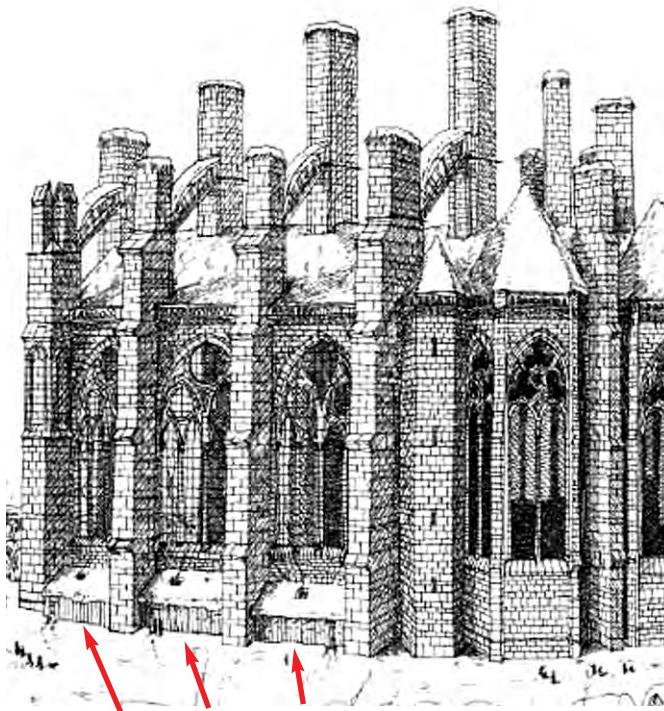
Why did operative masons form Lodges or Colleges, (organized groups of workmen), as a normal part of their work when so many of the other craft guilds did not?

One reason for the need for Lodges was that most members of the other individual Guilds were linked to just one town or area while Masons had to travel to whatever town or country needed a building. In that sense Masonic Lodges became international interconnected entities where skilled craftsmen could move from one worksite to another as demand dictated.

A more compelling reason might be the difference in the work being done. Other guilds such as Bakers, Brewers, Horsemen, Millers, and Weavers had a few men in each craft working as individual tradesmen in each village. An individual Craftsman may have had two or three helpers working alongside him but none required, nor could support, large numbers of workers.

In contrast, Masons were involved in large-scale building projects lasting dozens, or in some cases, hundreds of years. These massive projects required a large continuous skilled labor force. While we often hear about Cathedrals, many of these projects were public works such as aqueducts, sewers, and public buildings all of which were necessary for the human transition from an agrarian life to an urban population.

Since many of those projects took place over long periods of time some longer than a lifetime and some longer than many lifetimes, the contract could not be with an individual who would pass on long before the project was finished. The contract had to be with an entity which could survive throughout the life of the project.



Lodges huddled hard against the abuilding Cathedral.

Starting in the early 1100s and for the next three or four centuries Lodges of Masons were that entity.

In addition to the large labor force required, new knowledge had to be developed, collected, and preserved to design and create those structures. Only an elite minority were literate at that time. You couldn't just skip down to the local bookstore and pick up a copy of

"Cathedrals for Dummies."

Therefore new knowledge had to be gathered, developed and stored within the collective memories of individual Lodge Brothers and it then had to be retained and transmitted from individual to individual through direct interaction.

With the collective skills, knowledge, experience and memory of members, Lodges served as a vast repository for knowledge in general but more especially the architectural and building knowledge needed for massive public works projects.

We generally assume that modern Freemasonry had its roots in the old Guild Systems in place during the Feudal Period. However, sources of information are extremely scarce and limited.

Haywood, in his *Freemasonry and the Cathedral Builders* 1923, listed several sources of reliable history for Operative Masonry: General Medieval History; Laws passed by governments to control Guilds; Guild Reports required by official demands; Old Craft Manuscripts "which had to be read with great care"; Diaries and Letters; General Literature of the Period; and the "Relicts of the past" imbedded in our Ritual.

The Regius Poem is one of the few Craft Manuscripts we can turn to for information about those early Masonic Lodges. The Regius Document is said to be the oldest existing document yet found containing Masonic principles. One commonly accepted date for it is 1390 but others place it as late as 1425. Written prior

Continued on Following Page



Nezinscot Lodge #101, Turner, hosted a Master Mason degree on Dec. 30 for Randall Durgin, a Navy CPO stationed in Gulfport, MS. He was home visiting family for the holidays. And, he said, "freezing his butt off." The degree was put on by Past Grand Master Wayne Adams and his Veterans of the Armed Forces team. Brother Adams noted this was the 48th Master Mason degree that the Veterans have performed. Randall Durgin's father, John Durgin II, his brother Wor. John (Tiger) Durgin III, and his brother-in-law, Steve Fish, were in attendance for the work. Randall is a corpsman with more than 29 years of service. Worshipful Master Kevin Grover organized the evening with support of the membership of Nezinscot Lodge.

Why Form Operative Lodges *Continued from Preceding Page*

to the introduction of the printing press, it was written as poetry and, speculation is, it was written by a scribe as an official report for a Lodge of Operative Masons.

Many consider it to be based on an earlier document which no longer exists. Additionally from that time period, we have artwork, illustrations, and woodcuts like the one at the beginning of this article as sources of information for Operative Masonry.

In the illustration above from *CATHEDRAL*, we see lodges built against the side of the works. These buildings were used by the Master Mason as workshop areas and as office space to plan, organize and supervise the entire worksite. The Master Mason was responsible for the entire building site including other Guilds such as carpenters. On projects of this size, the life of the lodge was dedicated to the Building. Simultaneously, it was also dedicated to maintaining instruction, education, order, continuity, safety and protection for workers and their families.

It is important that we distinguish between the Master Mason who was the CEO of the time and the master masons who were craftsmen possessing the highest skill levels of the Craft. All master masons worked under the Master Mason on the site. Each master mason would have an apprentice working with him. When the apprentices had developed high enough skill levels, they would be examined in the Mason's Lodge to see if they

were worthy of moving to the next level and receiving wages. Those master masons moved from job site to job site as labor demands dictated and the apprentices would move with them. As these master masons moved from one Lodge to another, they would be thoroughly examined and tested before being accepted into the new Lodge.

The approach of the Reformation, dated 1517, coincided with the beginning of the decline of Operative Craft Masonry. With the invention of the printing press and the accompanying meteoric rise of literacy, the reasons and need for Operative Lodges began to wane. Societal changes such as public schooling and availability of books replaced the older need for institutions which could develop, preserve, and transmit knowledge.

An additional cultural change was the organization of the work force into supervisory and worker classes rather than the older labor system of Brothers divided into Masters, Fellows, and 'Prentices. Operative masonry began to transform into our current trades system and Lodges began to transform into the Speculative Fraternity of Freemasons we now have.

The next article in this series will examine the various principles and duties contained within the Regius Poem and the remnants of those principles incorporated and still existing within our Ritual.

Dog Days of Winter, Milo Style

**RW George Macdougall
Secretary, Piscataquis Lodge**

I arrived at the Lodge around 9:00 am with an outside temperature of negative four, glad it had warmed up that much!

It was January 17th, Piscataquis Lodge #44 of Milo was hosting the Dog Sled Races. Sledders showed up 55 people strong, and with them seemingly countless dogs. The lodge got the day started with a \$3 breakfast. Sledders and onlookers alike put down plates of beans, bacon and ham breakfast sandwiches, coffee and hot chocolate.

After breakfast the trail leader went over the layout of the race, checking for possible danger spots and where the turns would be. He then lined up volunteers to guard the various road crossings, snowmobile crossings, and to help hold the dogs while they were harnessed. Club members and lodge brothers alike signed on for this work.

On arrival at the lodge hall, I noticed the yard was filled with dog teams and the place sounded like a kennel. But when the dogs realized it was time to run the noise level really cranked up! They were there for one reason only; to run as fast as they could.

As race time neared, these sturdy animals got really excited; that is where the dog holders come in. One would think these eager canines would be terrors to control, yet as I stood at the front of a six-dog team, I



A Husky ready and rarin' to go.

realized a 10-year-old girl was holding the lead two huskies who were constantly jumping and howling but never tried to break away from her. One of them even licked her face!

The morning runs were for four-dog teams. When it was time for lunch, a hearty meal of beef stew, beans, hotdogs with rolls, coffee and hot chocolate was served up. Dessert was cookies, pies and brownies. All this for \$4.

The six-dog teams raced in the afternoon. It was a great time and wonderful use of the Lodge hall. Piscataquis #44 has hosted the event before and we look forward to doing it again in future years.

Maine Masonic Charitable Foundation 2015 “Building Our Community” Charitable Grants

Each grantee received \$2,000. More than 65,000 votes were cast statewide during the voting process.

District Winner

- 1 Ark Animal Sanctuary, Houlton
- 2 Whiting Community Food Pantry, Whiting
- 3 Maine Veterans Home, Machias
- 4 Blue Hill Society for Aid to Children, Blue Hill
- 5 Pine Tree Hospice, Dover Foxcroft
- 6 Bangor Humane Society, Bangor
- 7 Hidden Valley Nature Center, Jefferson/Alna
- 8 Waldo Cty. General Hospital Oncology Assistance, Belfast
- 9 Life Flight Foundation, Camden
- 10 Eldercare Network of Lincoln County, Damariscotta
- 11 Childrens Center Early Intervention & Family Support, Augusta
- 12 Mid-Maine Homeless Shelter, Waterville

District Winner

- 13 Somerset Humane Society, Skowhegan
- 14 Midcoast Hunger Prevention Program, Brunswick
- 15 Neighbors Helping Neighbors, Farmington
- 16 Bridgton Community Center, Bridgton
- 17 Center for Grieving Children, Portland
- 18 House in the Woods, Lee
- 19 York County Shelter Programs, Alfred
- 20 Buckfield Food Pantry, Buckfield
- 21 Forgotten Felines of Maine, Gouldsboro
- 22 Community Christmas Project Food Pantry, Pittsfield
- 23 Tedford Housing, Brunswick
- 24 Katahdin Friends, Inc., Millinocket

Goodbye Bro. Lester, and ‘Thank You’ from all of us



I was hoping to meet you again this Saturday to talk and learn more of your life story. I called your wife this morning only to be told that you had left her and us yesterday, February 4th.

I learned of you last June when I read the *Bangor Daily News* article “I Was Afraid Of Getting Captured: Jewish Maine Soldier....”

Your lovely wife of 56 years, Honey, was quoted as saying of you, “He never stopped working to better the lives of people around him to repay God for sparing his life,” she said, listing fifty-five (55) years a Mason, fifty (50) years a Bangor Noontime Kiwanis member....

As a lover of history and one who has only belatedly truly appreciated what “The Greatest Generation” did for us, I knew at that moment I had to meet you and do an article for *The Maine Mason*.

When we first met at your home in the fall you welcomed me with a strong hand grip and made me feel so welcomed. We bonded as Masonic Brothers and it went even further when you mentioned being one of three partners in the Chain Apparel which had five stores in Aroostook, in the 1950-1960’s, including Houlton, my home town.

If a book were to be written of your life, the press releases would tell of you landing in the first six hours on the beaches of Normandy on D-Day, June 6, 1944.

It would continue telling how after making your way to the village of Vierville-sur-Mer, you buried your dog tags in a field in case you were captured. As you had said in a previous newspaper interview “There was no doubt I was Jewish and I heard what they were doing to little Jewish boys like me.”

But Bro. Lester, every story has a beginning and, for you, a long postscript. There was much more to your life than Normandy Beach which tells the story of Lester Cohen, and, I am proud to say, “The Mason.” Your bookends are equally important to be preserved if we are to remember the whole man.

From our visit and some comments from your wife, I have learned the following of you.

You were born September 12, 1924 in Biddeford to Celia and Julius Cohen, the youngest of seven children. Your parents each came from the Lithuanian part of the Russian empire with their respective families following the pogroms in the early 20th century. They met and were married in Bangor before settling in Biddeford where they raised a family of four sons, who all served in W.W. II, and three daughters. Your father died when you were about 14 years of age.



Wanting to be a dentist, as you told me, so you could help others, you left the University of Maine in your freshman year and enlisted in the U.S. Army. Your words to me were that you “did it to fight Hitler and for my faith.”

Your military service in Europe took you from the Beaches of Normandy to the Saint- Lo breakthrough to the Liberation of Paris and to the Battle of the Bulge and the crossing of the Rhine at Remagen.

Upon returning home you graduated from the University of Maine in 1949 and went in the retail business for a few years. You then pursued advanced education and became a specialist in estate planning, annuities and life insurance.

Your endeavors always met with success for, as you told me, “I could get along with people.”

On February 15, 1959 you married your wonderful Honey and raised a daughter, Cynthia, and a son, Scott, and were blessed with two grandchildren.

It might be said you lived the “American Dream” and if that be so, it is because you helped make it happen for yourself and for all of us.

It was written in the *Bangor Daily News* that “when he arrived back in Maine, the first thing he did was borrow the keys to his local synagogue so he could thank God.”

“I owed him a thanks, and he got it,’ said Cohen, who spent his life helping those less fortunate than himself. I paid him back through the years the best I could.”

The Grand Lodge of Maine is proud to list you among its members and a fifty-five (55) year member of Rising Virtue Lodge No. 5 in Bangor, having been raised on October 13, 1959.

We remember well the words of The Preacher in Ecclesiastes 12:3 “... and those that look out of the windows be darkened.” Words which you knew all to well in your later years.

As we look for mentors in Masonry today, for young and old Masons alike, know that your life brought forth “more light” which has allowed each of us to be a better man.

When we first met you said “I became a Mason with pride.” I asked if you found in Masonry what you were expecting. Your answer was timeless, “Yes. And More.”

“Thank you, Brother Lester” from the Masons of the Grand Lodge Of Maine.

“May his memory be for a blessing.”

-- Brother Dick

Meridian Lodge Fellowship Night a BIG Success

Pictured here are two photos from the outstanding March 14th Fellowship Night at Meridian Lodge in Pittsfield. There were 55 or so Masons and guests present for a delicious prime rib dinner, after which the DDGM presented the \$2,000 Charitable Foundation grant to the local food pantry, and then a presentation to some 20 men who were personally invited to be there because a brother said he thought that his guest would be a good Mason. At the end of the evening, 18 application forms were taken by the guests.



Pictured here, in front, are Larry Kehoe from the local food pantry who received the \$2000 check from the Maine Masonic Charitable Foundation, and

R.W. Bro. Paul Grondin (DDGM/22) who presented the check. Standing behind, l-r, are: Jason Allen, Senior Deacon; Brandon Wright; Wor. Brother Brian Philbrick, lodge master; Tyler Maloon, Milton Webber, chaplain; and Ross Fitts, Secretary.



On November 12, 2014 the Past Masters of Howard Lodge, #69 of Winterport, gathered for a night of remembrance and fellowship and to be recognized for their many contributions to the lodge. Howard Lodge has 22 living past masters and 18 were able to attend this evening of celebration. Each was presented with a certificate of service by WM Adam Beals and RW John Bunker, DDGM/6, acknowledging with grateful hearts and appreciation their service to Howard Lodge. Pictured here, l-r, 1st row: Michael Wellman 1989; Laurence Redmond, 1987, 1991, 1992, 1996; Richard Rodgerson, 1998, 1999; Gregory Smith, 2004; Joel Marsters, 2005; Joe Rollins, 2009, 2010; Christopher Day, 2001; Andy Upham, 2012, 2013; Carl Clegg, 1977; Robert Smith, 1993. Second row: Jeffery Webber, 1975; Douglas Dulac, 2008; Kevin Black, 2002; Adam Beals, 2011, 2014; Duane Young, Sr. 1985, 1986, 1990; Terry White, 2000; RW John Bunker and Gerald Martin, Jr. 2003. Present for dinner and not available for photo was Fred Brown, 2006, 2007. Unable to attend was John Tripp, 1997, John Senter, Jr. 1979, George West, Sr. 1976, 1981, 1982 and Phillip Norris 1967 who is the Senior Past Master of Howard Lodge.

(photo by Greg Smith)

William Schaw and the History of Freemasonry

By Michael Hopkins
Saco Lodge #9

How, in the late Middle Ages and early modern period, did a young man improve his social and economic situation? The answer is by initiation by some measure of training. Apprenticeship to a craft was the usual preliminary to the status of a qualified worker. The “freedom” of a town was acquired by the completion of the bondage of apprenticeship. This system ensured a high standard of workmanship and the exclusion of all strangers or newcomers who had not qualified according to the rules.

If you sought initiation as an apprentice to stonemasons’ guilds of this period, typically as a teenager, you did so to learn to subdue your passions (to be a moral and upright man) and to improve yourself in masonry.

The guilds of operative masons did have rituals, an oath, means for the initiation of apprentices and the determination of proficiency of craftsmen, and ways by words, tokens and signs to identify one another. Over one hundred documents or fragments exist to document the above, which are termed Old Charges.

There is no mention in this early period of masonic lodges. In the areas where stonemasons were working, there were likely shelters erected where men could rest or organize the work. (*See Grand Lecturer’s Column, Page 7.*) These shelters provided seclusion in which the closely guarded secrets of craftsmanship could be protected. Men appointed as overseers of the work could give instruction, examine apprentices for the preferment of fellows of the craft, and settle disputes.

These ancient practices are echoed in many ways in our current lodges. For one, it is taught that a lodge is not a building, but an assembly of men cemented by brotherly love and affection. Also, we are taught that disputes should be avoided, and if they arise should be swiftly and fairly addressed, harmony being the strength and support of all societies, most especially ours.

The first official mention of a masonic lodge occurs in the ordinances written in 1598 and 1599 by William Schaw. William Schaw was not a stonemason, but was

well acquainted with them as Master of Works for King James VI of Scotland (later King James I of England and, as such, the patron of the King James Bible). Schaw was responsible for employing masons in the repair or construction of the houses, castles, and other structures maintained by the Scottish crown. He was aware that there were periodic meetings in Edinburgh of the various operative groups of masons in Scotland and, for whatever reason, he issued ordinances to govern those groups.

The earlier of these, termed the First Schaw Statutes was issued December 28, 1598. It deals mainly with rules for the fair and safe conduct of work, but begins importantly by declaring that masters “observe and keep all the good ordinances set down previously concerning the privileges of their Craft by their predecessors of good memory and especially that they be true one to another and live charitably together as becomes sworn brothers and companions of craft.”

This recognizes the early rules and charges and highlights the fact that masons had sworn an obligation to help one another. The First Statutes also declare that an apprentice may be taken only upon notice to the warden of the lodge where he resides, that his name and date of entry “may be duly booked.” Finally, the First statutes state that any “question, strife, or variance” arising must be made known to the warden of the lodge within twenty-four hours so it may be fairly dealt with in a just manner.

A Second Schaw Statutes was issued December 28, 1599. While this document is rather long, of particular interest to the modern day is the provision that fellows of craft not be admitted unless there be sufficient test of their memory and art of craft. This is important because it reinforces that there was something worth memorizing.

We in present day lodges carry on this focus on a test of memory by which, through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our institution.

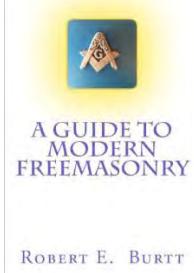
Both Statutes are now preserved in Scotland in the Lodge of Edinburgh, Mary’s Chapel, #1. They are in plain hand and bear Schaw’s signature.



The mason's mark on William Schaw's tomb at Dunfermline Abbey in Scotland. According to thefleece.org, anyone familiar with ancient Hebrew letters will recognize the mark as an arrangement of the letters representing “an ear of corn near a fall of water.”

Broken all of your New Year's Resolutions yet? Here's a replacement: "I WILL make a daily advancement in Masonic Education." Plunge ahead. You'll be really glad you did - and you'll enjoy your membership so much more!

There are few short, readable yet comprehensive books which can provide our newer members with information they crave. I've just found a great one - by accident while perusing Amazon's new books. Bro. Robert Burtt's *A Guide to Modern Freemasonry* is a perfect gift for the new member, providing 'just enough' information on nearly all facets of the Craft from officer duties on through anti-Masonry. It covers those things that we all encounter

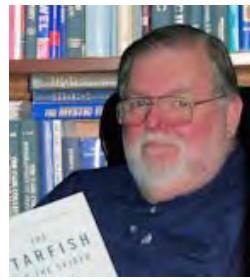


as Masons, usually sooner rather than later. It's contemporary in thought and thus a great book for a spouse to pick up as well. Let me be clear: that I'm thanked in the book's preface is not the reason for this review. Honestly! In fact, I didn't even know the book was being written much less that I was mentioned. It's simply a great read and I'd encourage every lodge to consider this as a gift for their new members. I won't tell you what Bro. Burtt has mentioned to me as his next work but it's exciting and will sure be worth it based on what we've seen so far. Stay tuned!

While trying to keep up with every Masonic-related book, sometimes one is missed so I'm thankful when a Brother takes the time to alert me to something I (and your Grand Lodge Library) might want to consider. (Hat tip to our DGM!) In this case, it's *The Working Tools of Leadership - Applying the Teachings of Freemasonry* by Michael J. Kurcab. Using a technique apparently pushed by self-publishing outlets to 'bulk-up' a book's size, 40% of its 115 pages are simply blank lines on which you take notes. (I take mine on my smart-devices: what about you?)

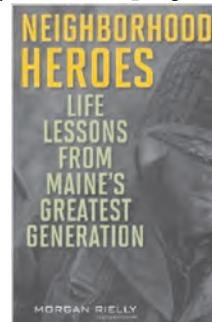
At first too, I thought it was a just a book of soupy personal reminiscing but reading along, found that there were lots of lessons to be learned here - and they apply to both brand new and seasoned Masons as well. I wish Bro. Kurcab had used line justification with hyphenation which would have made the book even smaller but could have also prompted even more thoughtful writing, something from which we might all benefit. I look forward to other works from this author and hope to see them soon.

THE OLD WEBMASTER'S BOOKSHELF

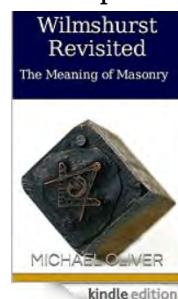


And talk about inspiration:

"**Neighborhood Heroes - Life Lessons from Maine's Greatest Generation**" by Morgan Rielly is a book you MUST buy! Normally I encourage library borrowing (for some obvious reasons) but in this case, you'd be helping to encourage the writing career of a young man who wrote this as a Westbrook High School Senior. Some great stories that even those of us closer to that generation might not have known about. On the cover it says there's an old African proverb: "When an old man dies, a library burns to the ground." In our membership we have SO many great libraries: why aren't we doing something to preserve them? And while not all of those mentioned in this book are Masons, a quick check showed that the first two were.... Think about it Brethren: buy this book and then do something to help preserve those libraries. We've got lots of electronic space at Grand Lodge if you're interested!



Many of our newer members tell me they enjoy the thoughtful work of W. L. Wilmshurst. You may recall I mentioned him in the last '*Bookshelf*'. Now there's a 'updated' version of his seminal work published originally in 1922 but only available as a Kindle book so for those who like WLW and have never read electronically, here's your motivation to jump forward. The author writes that creating *Wilmshurst Revisited* has been in his mind since he first read it in 1966 (a LOT of planning!) and I think it shows. Bro. Michael Oliver is to be commended for his thoughtfulness and for making Wilmshurst much more accessible to today's readers.



Brethren: THANK YOU to all who've supported the Grand Lodge Library expansion. There are some very exciting plans underway and I hope both you and your lodge (or ANY Masonic body) will consider contributing to this worthwhile endeavor. Don't forget too that you can now search our entire book catalog online 24/7. Go to www.mainemason.org and there's a link in the lower right corner.

Bro. Ed King is our Grand Librarian and (the husband of the) Webmaster for our Grand Lodge. www.masonicinfo.com - Anti-Masonry: Points of View is his personal website, a great resource for accurate information since before Google existed.

A Day of Self Review

Maine Masonic College: Critical Thinking Considered

by Brother Jason Carey

It's always nice to walk into a warm lodge of masons to share in something you know will be of lasting value. From something as simple as a home baked confection to a fully developed story told by a brother about his experiences with a local municipality! That was the experience on Feb. 28th in Bethlehem Lodge, Augusta. What drives a man to better himself through social intercourse? Well, let's examine that for a moment, shall we? Maybe one of our answers can be found while reviewing a recent Maine Masonic College course offered by our brother at Bethlehem Lodge.

Refinement of the thought process, or self-discipline of the mind, was the theme of this day. As masonic custom suggests, the day included great food and beverage options. It didn't take long to dig into the masonic coursework after the introductions were made.



Sam McKeeman

Presenter, Sam McKeeman, started us off with the fact that critical thinking is a skill. It may be practiced and honed to near perfection. As we employ the craft or skill of critical thinking in our own lives, it tends to slow us up; it allows us time to ask the questions that create good solutions. During Sam's well-articulated presentation, he drew from many resources. One of which was a quote from famed inventor and head of research for General Motors, Charles Kettering, which read, "a problem well defined is a problem half solved." Yet another mantra for another organization equipped with the capacity for critical thinking is NASA. NASA's guiding principles, put forth by Chris Hatfield, are these: warn, gather, work. This critical thinking course offers much more beyond the scope of this review. The simple job of this article is to inform you and whet your appetite for one of these course offerings! Enjoy!

Some highlights of the meeting include the awareness of thinking flaws with discussions about the age of enlightenment, institutions of secondary education, perception, self-discipline, and a few others.

The morning's lecture, coffee, and donuts were consumed with a steady rhythm of anticipation and reward.



On Saturday morning, December 13, 2014, members of the Past Masters Association of the Second Masonic District met at St. Croix Lodge No.46, Calais, and conferred the Master Mason Degree on Dr. David Feiner. Pictured here are members who participated. Front row, left to right: RW Frank M. Theriault, Jr., RW Brian S. Clark, RW Lawrence E. Clark, DDGM/2, Wor. Steven L. Cannon, Wor. Brian S. Marshall, Master of St. Croix Lodge, Wor. Bruce R. Stevens, David Feiner, MW Harland S. Hitchings, Past Grand Master of Maine, Wor. Earl H. Jensen, and RW David G. Beckett. Back row, left to right: Wor. Marc J. Barnard, Wor. William A. McGarvey, Wor. John Searles, VW Michael Dorin, Wor. Harry Newman, RW Norman Howe, Wor. Dean Alley, and Wor. Scott Johnson. Past Masters from all five Lodges in the Second District took part. The Master's part was done by MW Harland S. Hitchings, who is 92 years young. The work was done in an excellent manner and all who attended enjoyed the work and the fellowship.

Photo by Wor. James Lowe

Grand Lodge Session Business May 6, 7

When M.W. Brother David Walker drops the gavel signalling the start of Maine's 196th Annual Session of the Grand Lodge, he can do so with expectations of a smooth and enjoyable event.

The per capita costs remain unchanged for the fourth consecutive year, there are few contested elections and, with the exception of consideration of the newly formatted Constitution which the Grand Master addresses in his page 3 message in this issue, brethren will be asked to consider only minor changes to the document itself. There are no proposed changes in Standing Regulations.

Among the articles to be considered is one submitted by Grand Lecturer, RW Brother Harland Harnden which would, if adopted, become SEC 24B in the current Constitution. This proposed amendment would provide for the annual appointment of a District Ritual Instructor who would, under the direction of the Grand Lecturer and his staff, ensure the correct mode of work and lectures within the several districts.

The other four proposed amendments for consideration this year were submitted last May by the Grand Secretary to keep policy in accord with practice, reflecting use of electronic media, and to save time and money. They are, essentially, housekeeping items.

SEC. 23, Paragraph 6 now directs that the Grand Secretary send certain materials to lodges. The change would say that he make them available.

Paragraph 10 of the same section now directs that he send two copies of the Annual Proceedings to each of the Grand Lodges of the United States. Again the change

Grand Lodge Elections

The following candidates have offered themselves for election to the several positions:

Grand Master: David Walker

Deputy Grand Master: Thomas Pulkkinen

Senior Grand Warden: Richard Bergeron

Junior Grand Warden: Frank Palmer, Donald Pratt

Grand Treasurer: Scott Whytock

Grand Secretary: Mark Rustin

Finance Committee - Vote for Two -

Wayne A. Cadman, Sr., Michael G. Lambert,
Glenn E. Mower, George L. Schatz

Charitable Foundation - Vote for Three -

Wayne T. Adams, Christopher M. DiSotto,
Ronald W. Fowle II, L. Louis Greenier II,
Brian Messing, Michael P. Tremblay

would direct that he make them available.

SEC 90.3 would make a change so that the Grand Secretary would provide a diploma to every Master Mason raised in a constituted Maine lodge. It eliminates the provision for providing a diploma certificate if the original is lost by fire or other unavoidable circumstance.

SEC. 92A, if approved would allow a Master, when his lodge bylaws approve, postpone a meeting for up to 48 hours when, in his opinion, weather conditions cause reasonable concerns for the health and safety of the brethren.

One final piece of Constitutional activity has been submitted for a first reading this year. If adopted, it would be a change in SEC 33 that would allow for appointment of one Assistant Grand Lecturer in each district. This proposed change would follow consideration of a Constitutional change this year to require a District Ritual instructor in each District, and would consolidate all ritual related instruction and assessment in one District Officer who will work for the Grand Lecturer and with the District Deputy Grand Master and the District Education Representative.

This officer would assume current duties and responsibilities of the District Ritual Instructor, instruct on ritual text and meaning, schedule and oversee District Schools of Instruction, encourage initiatives to enhance ritual proficiency and understanding, and assume responsibility from the District Deputy for annual assessments of lodge ritual proficiency.



Maine Masonic College

Celebration of the Arts and Sciences

Sat., April 11, Bangor Masonic Center

Arts and Sciences: Essential and Besieged

Opening 9:00-9:15: Gen, Steve Nichols, Chair, Board of Regents, Dr. Eric Kuntz, Dean of MMC, M.W. David Walker, Grand Master

Presentation 9:15-10:15: Prof. Jeffrey Hecker, Executive VP and Provost, U of M

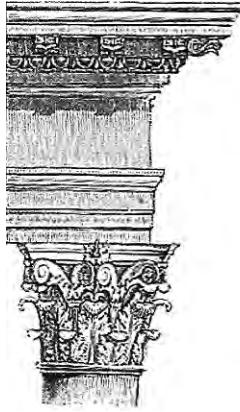
Break: 10:15-10:45

Presentation 10:45-11:30: Prof. Liam Riordan, Director of Humanities Institute, U of M

Panel 11:30-12:15: Prof. Francois Amar, Dean of Honors College, U of M, and Honor Students

Q and A Time: 12:15-12:45

Dinner: 1:00 PM



ENTABLATURE

Whole Number 20

www.MaineMasonicCollege.com

Spring 2015



ANNOUNCEMENT OF COURSE OFFERINGS

An entablature refers to the superstructure of moldings and bands which lie horizontally above columns, resting on their capitals.

The College Briefly...

Our name inspires us to a ‘higher educational calling.’ We are not a bricks and mortar school but a “Temple of Knowledge,” offering a growing variety of learning opportunities in various modalities

We believe that Freemasonry is relevant in society today, helping to create a continuum of knowledge for those who are interested in personal enrichment.

Masonic ritual exhorts us to broaden our knowledge of the seven liberal arts and sciences. Thus, our programs include topics of interest to anyone with an inquisitive mind: ethics, astronomy, logic, public speaking and more. We have molded the Maine Masonic College on the best features of not only traditional and modern Masonic-oriented education but also “senior college” and lifelong learning endeavors.

In addition, we are developing audio and video material along with reading lists and more. At the Maine Masonic College, we encourage your input, your recommendations and - most of all - your....

INVOLVEMENT!

LIKE us on
Facebook



In its continuing effort to offer “more light in Masonry” the Regents of the Maine Masonic College announce the following course offerings. As with all course offerings, they are designed to provide brethren the opportunity to expand their vision of Freemasonry and its principles. Whether you are on the path to a Masonic College Diploma or simply want to be a more enlightened Mason, these programs are for you.

April 11th, 2015 -- Liberal Arts and Sciences

Once a year the Maine Masonic College holds a celebration of the arts and sciences which are the magnificent achievements and courageous outreach of the human mind and spirit. Traditionally, the format for these annual celebrations includes a morning presentation by a leading figure in a particular art or science or in arts and science education followed by a banquet and an open session encouraging participation on the part of all participants.

Instructor: Jeff Hecker from the University of Maine

Location: Bangor Masonic Center, 9AM - 2PM

Lunch will be served (\$5.00)

May 16th 2015 -- Bonds of Fellowship and Spirit

This course is designed to discuss the relational aspects at the core of Freemasonry and how those bonds can be honored and celebrated.

Instructor: RW Mark Rustin

Location: Dunlap Lodge, Biddeford, ME 9AM - Noon

Lunch will be served (\$5.00)

May 16th, 2015 -- Understanding World Religions.

what any well-informed Mason should know. A highly important and timely subject and open to all.

A recent poll of Americans revealed an alarming lack of basic knowledge about the world’s religions. Surprisingly, a Gallup poll revealed that only half of American adults could name even one of the four Gospels of the New Testament. This course has been designed to teach participants the basics of world religions including their origins, historical figures, rituals, scriptures, holidays and key teachings.

Instructor: R.W. Charlie Plummer

Location: Meridian Splendor Lodge, Newport 9AM - 2PM

Lunch will be served (\$5.00)

June 23rd 2015 -- Kings Speech

The Maine Masonic College does not intend to play the role of a university of higher learning or to be a substitute for the Masonic Degree experience. It does share in the mission of both. Its efforts are in response to the Masonic admonishment to seek understanding. The college uniquely joins in the effort of bringing the joy of learning along with the backgrounds and skills increasingly demanded of Freemasons who are called to build a complex world.

Instructor: Dave Richardson

Location: Arundel Lodge, Kennebunkport 9AM - 2PM

Lunch will be served (\$5.00)

All courses are open to all Masons as well as the general public. While it is not necessary, it is recommended you pre-register with Theresa Hatch at The Grand Lodge Office 843-1086

#16 The Minutes of “Old Builders Lodge #1000”

Brother George M.A. Macdougall

In our second installment of influential people in Architecture and Engineering, we must not forget, according to Bertrand Russell in “A History of Western Philosophy”, “one of the most influential of all western philosophers” and, according to the ritual, “the great Pythagoras.”

As Masons we hear about “this wise philosopher” in the third or Master Mason degree. He has a very prominent part in the lecture of that degree when we learn about the exoteric emblems of Masonry, namely the “47th Problem of Euclid.”

Now here, I have to admit, I always wondered why the Pythagorean Theorem was referred to in this manner. The answer lies 200 years after Pythagoras when Euclid, known as the father of geometry, wrote a textbook in 300 BC called “Elements.”

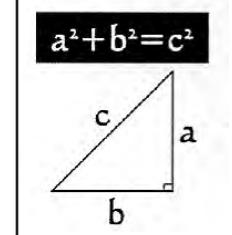
This math book was actually 13 books; it reads like a modern day Geometry book and, according to several sources, was the most successful and influential textbook ever written. Book one dealt with “Basic Propositions of Geometry” and Postulate #47 (you guessed it!) was the Pythagorean Theorem.

Pythagoras was born on the Greek island of Samos between 580 to 572 BC and died somewhere between 500 to 490 BC. Whatever way you do the math, he died at about the age of 90 years!

In my research for this article I did not discover if he became a Mason or not, but he did study with priests of Memphis, Egypt, and in the temples of Tyre and Byblos in Phoenicia.

It is said that on the way to these places he founded a secret religious society where the followers are referred to as Pythagoreans. Among other things, Pythagoreans believed that playing the lyre could cure illnesses of the soul and body. Not only did Pythagoras influence mathematics, he was one of the first Music Therapists! His notable ideas are in fields such as metaphysics, music, ethics, politics and, of course, mathematics.

His most famous discovery became known as the “Pythagorean Theorem.” Simply stated the theorem is $A^2 + B^2 = C^2$ and relates the proportions of the sides of any right triangle. In English, the sum of each leg squared of a right triangle equals the square of the hypotenuse.



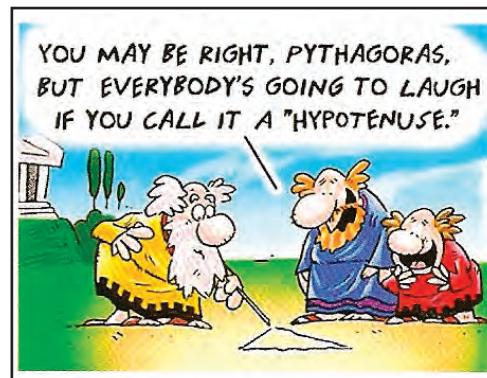
Here is a brief explanation of geometric terms for those of us who studied geometry many, many years ago.

A triangle is a three sided figure in which the internal angles add up to 180 degrees.

A right triangle is a triangle which includes one angle of ninety degrees. The sides extending from the ninety degree angle are known as legs A & B, and the side opposite the ninety degree angle is the hypotenuse (C).

A theorem is a mathematical statement that can be proved on the basis of previously accepted or established statements. You can find the proof of the Pythagorean Theorem on the internet.

The Pythagorean Theorem, a simple sounding statement that many of us take for granted, is the cornerstone for Architecture, Engineering, Mathematics, Surveying, Coordinate Geometry and so much more. This is usually the key tool for solving problems of today and it was derived 2,500 years ago!



Maine Masonic College: *Bonds of Fellowship and Spirit*

by Brother Jason Carey

January 24's morning session at Carrabassett Lodge in Canaan started with hot coffee and plenty of favorite donuts. These classic and colorful confections were to satisfy the morning hunger as many worthy brothers

assembled to study their Craft with R.W. Mark Rustin, Grand Secretary.

Prayer was discussed. The power of group prayer was covered at length. Our lodge chaplains are to assist and guide the spiritual journeys taking place in our lives, but it is the duty of each and every brother to shoulder the responsibility of maintaining a vital spiritual approach. With each brother tak-

ing a level of action to promote prayer, we as Masonic bodies become engaged in a deeper kind of connectedness.

There is an art to helping a brother "feel better." Feeling better can't come quickly enough when hard



R.W. Brother Dan Hill, Grand Chaplain

Page 18

times fall upon an individual. Bro. Rustin made several references to how it is a Mason's responsibility to care for the world he lives in, as well as his brothers. Most of the time, he said, we may wait until we are asked. We can rest assured that helping a neighbor, friend, or brother is almost always welcome. Successfully helping others feel better is largely based on one's communication skills, that is the ability to show a sense of genuine caring.

Masons who built cathedrals had the tools they needed to assemble lasting structures. As corner stones were laid, there may have been a multiple hundred-year process ahead to reach completion. As Masons we build the light of our futures when we pass on information generationally through the attentive ear and instructive tongue. As we build our spiritual lives within our lodges, consider that each act is building the future of our lodges.

"We are not human beings having a spiritual experience. We are spiritual beings having a human experience." - Pierre Teilhard de Chardin



R.W. Brother Mark Rustin
Grand Secretary

What can chaplains really bring to the lodge? Aside from the standard prayer offering, they are also pillars of spiritual leadership. They can remind us that the great Light of Masonry teaches that we are all bonded together because we are children of the same parent.

When we understand fraternity, we come to realize that we have a brother we can rely on in any circumstance. Visiting with a sick and elderly brother, shaking his hand and asking "how are you doing, we've been thinking about you" is one of our obligations. This simple gesture has great power and leaves a lasting positive impact.

Let's explore what happens when we get serious about fulfilling our obligations. Let's find a path to accomplish what we haven't accomplished before.

THE MAINE MASON

PGM Harland Hitchings Honored

Dept. of Inland Fisheries & Wildlife Recognizes His 42 Years of Service

Every brother fortunate to be acquainted with MW Brother Harland Hitchings knows of his dedication to Freemasonry, but as this article in the February, 2015 report from the Maine Dept. of Fisheries & Wildlife

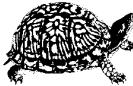
shows, Brother Harland's dedication runs to many of his endeavors. We congratulate and thank him, not only for his exemplary service to our Craft, but also for his service to generations of outdoor Mainers.

Maine Department of Inland Fisheries & Wildlife

Monthly Report

www.mefishwildlife.com

284 State St., 41 SHS, Augusta, ME 04330 207-287-8000



February, 2015

RETIREMENTS

Harland Hitchings retired from department service on January 3rd, 2015 after serving 42 years as a Recreational Safety Coordinator. He has covered Washington and Hancock counties over those years providing exemplary service in delivering safety education courses for the citizens of that area. He recruited and trained a large contingent of volunteer instructors while working with many sponsors such as clubs and schools to ensure the availability of programs.

One of Harland's greatest interests over the years has been to oversee the delivery of safety training at Greenland Point Center's Conservation Education Program. The program offers hunter and boater education for 100-200 kids annually. Each year he would have to undertake staff training to prepare counselors to assist with course delivery. Harland has always overseen the range activities at camp to ensure the students had a safe and thorough introduction to firearms use.

Hired in 1973 by Safety Officer Gary Anderson, Harland has logged thousands of miles, countless late nights and long weekends in his tenure. Thousands of students from multiple generations have participated in classes either he personally delivered or assisted with. He always worked diligently to see the highest quality of training was provided and to implement curriculum changes as they occurred.

Harland served for 13 years as a game warden patrolling in the Topsfield area starting in 1941 when he first got out of school. During his tenure he also served as a pilot. He then went into private sector employment making his home in Princeton, where he resides to this day. At 92 years "young", Harland is still sharp as a tack and looking forward to assisting with classes at GPC and in the area.

On Friday, November 21 the recreational Safety Unit staff, Warden Service members from Division C and Commissioner Woodcock honored Harland at the Bangor headquarters by presenting him with a plaque for service, a commissioner's print, a monetary gift, and refreshments. His commitment to the department will be remembered for years.



Topsham's Holden Frost House Has Rich Masonic History

**Bro, Steve Edmondson
Village Lodge #26**

I feel fortunate to have spent my entire adult life in Topsham, a town rich in history with my own family being traced back 300 years to this area. In 2014, Topsham celebrated its 250th anniversary as having received its charter as an organized town from Massachusetts.



As the Chair of the 250th Celebration Committee, I organized several events throughout the year to honor Topsham's history. One such event was "Music at the Mansion", a concert held in one of Topsham's oldest and grandest homes that coincidentally had a ballroom inside which offered a wonderful venue for this event.

It is an imposing three story colonial with a widow's watch on the roof with a commanding view of the Androscoggin River. As I planned and organized this event, I began to learn more about the house and of those who inhabited it over the past two centuries as well as a unique and historical Masonic connection.

The house is currently owned by the Highlands Retirement Community who have done a great job at maintaining the historical integrity of the structure as well as making it available for events such as ours. This is the history of the house that may be of interest to Masons everywhere.

United Lodge #8 was granted a charter from the Grand Lodge of Massachusetts on December 14, 1801. From that date until 1806, the Lodge met in private homes and public establishments such as taverns and public houses throughout Topsham. This arrangement required the lodge be set up and broken down for each meeting. As their membership grew, the need for a larger and more permanent meeting place became evident.

Shortly after United Lodge #8 was chartered,

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Topsham resident and one of the founding members of the Lodge, Brother Daniel Holden bankrolled the purchase of the pedestal and jewelry to set up the lodge to the tune of \$241.

Around that time, Brother Holden was completing construction of his home in Topsham. Daniel Holden was a local merchant and a captain in the local militia and a dedicated Freemason. In order to help pay for the building costs, the Masons sold shares to its members to help Brother Holden finish the Grand Hall he planned on incorporating into the home.

In 1805 while under construction, the Lodge proposed trade with Brother Holden. In exchange for their completing the hall, he would agree to have it built to serve the Lodge's special space needs and to rent it to the Lodge for a favorable rate. The first meeting in the new Holden Lodge Hall was the annual meeting in December 1806 with the hall being formally dedicated at a Lodge meeting in 1807.

As the United States was barely 30 years old, most of the early Masons would have been born British subjects. Those early Mason meetings would have had to endure the smell of horses, damp wool, pipe smoke, wood smoke, oil lamps and burning candles. The smell of "spirits" would also not be a foreign aroma as the Brothers frequently broke for refreshments.

Between 1809 and 1811 there arose a power struggle in the Lodge between the founding brothers and some of the newer members about moving the Lodge to Brunswick. Apparently there was an issue of the rent being charged by Brother Holden after the Lodge had borne the expense of finishing the hall and about the

Continued on Next Page



The Grand Hall.

That's My Dad, That's My Son, My Brother

THEN...

THAT'S MY DAD. Jacob Jones proudly looked on as DDGM Kenneth White congratulated Clarence Jones on being installed Master of Monument Lodge for 2009, the 150th anniversary year of the lodge. Wor. Brother Richard Rhoda, immediate Past Master of the lodge said at the time, "We would like to think we have a Mason in the making with 12-year-old Jacob. He borrowed his great uncle's tux to wear to the installation." Great uncle is Wor. Brother Darrell Jones of Island Falls Lodge #206.



...AND NOW

Pride goes around and from generation to generation. Wor. Bro. Clarence Jones was one proud father after raising his son, Jacob, as a Master Mason on February 25th in Monument Lodge. Jacob, now a senior at Houlton High School, plans to attend the University of Maine at Augusta. Six years ago R.W. Ken White installed Wor. Jones as Master. Personally knowing the pride both ways, he wanted to be present to share in that special joy of the evening when a father raises his son to the sublime degree of Master Mason.

Holden-Frost House *Continued from Preceding Page*

money owed him for candles, firewood and refreshments he provided for Lodge meetings. The end result was that in 1811 United Lodge #8 moved its meeting place out of Holden house and into temporary quarters elsewhere in Topsham while having another Lodge built on Mason Street in Brunswick as the brothers made sure they owned the Lodge. United Lodge eventually settled into their current quarters on Baribeau Drive in Brunswick.

Daniel Holden sold the house in 1815 before moving to Ohio. In 1821 the house was purchased by Nathaniel Green, an original member of United Lodge #8 and one who purchased the most shares for the fitting and completion of the Lodge into the house. Nathaniel Green later became a delegate to Maine's Constitutional Convention in 1819 which resulted in petitioning to become a State in 1820.

The Holden Frost house as it is called today changed hands and functions several times over its life from a tavern to a boys' school for sea captains' sons and finally a residence before being purchased by the Highlands in 2001. Except for the addition of electricity and some finish work, the room remains as it did when the brothers first met there 209 years ago.

In 2004, The Highlands hosted a meeting at the Holden Frost house for the benefit of United Lodge #8 and other Masons where they were presented with a historical lecture of the building. Some of the material in this piece was obtained from that lecture.

The Highlands continue to be good neighbor as they have allowed local Masons to tour the facility. If there are members or Lodges who are interested in touring the facility, contact me at sedmondson@myfairpoint.net.

The Scholastic Heritage of the Freemasons

Donald G. Beane, Ph.D.

The following article was submitted by Brother Donald G. Beane, retired Air Force officer, now a professor in southern Maine and a member of York Lodge #22 in Kennebunk. It is Part II of a two-part study.

As the center decayed, and the Empire began to collapse under numerous barbarian assaults, the door was now open to an inclusive, unifying, socially revolutionary belief system which argued man's reason (the Greco-Roman ideal) is not what would save him in this time of fear and danger, but only faith and belief in a Supreme Being who would forgive his inevitable weaknesses and intervene, for the asking, to save and help him. And as evidenced with the Edict of Milan in 313, when the Emperor Constantine gradually made Christianity the official State religion, the Christian belief system began to take over the Empire's society. At this time, Diocletian had already divided the Empire into four segments which relatively rapidly became two, and also fed the Great Schism which developed between the Western Latin Roman Church and the Eastern Orthodox Church which exists to this day. In this initial system, non-reasoning faith had won the battle with the Greco-Roman tradition to dominate the Western ethical and cultural belief system. The Church-driven system was absolutist, not allowing, and persecuting, any dissent.

With the final fall of the Western Roman Empire in 476 AD (generally accepted date is 4 September 476 when Odoacer deposed the last Latin Emperor Romulus Augustulius), and the periodic sacking and destruction of Rome: Rome became a basically deserted city, and the grandeur and highly developed civilization which had been Rome at its height for approximately a thousand years, was gone forever. Western Europe entered what was called the Dark Ages. It was called such because learning in the general culture ceased to exist. The Church, which was the only social organization to survive the collapse (in fact it became stronger) with its promises of saving faith and otherworldly, all powerful protection, particularly as reason seemed to fail, became the central point of society, holding what there was of it together. It became the sole source of knowledge in Western European society and controller of both the dissemination and interpretation of that knowledge.

The role of the Church in all of this can't be stressed enough. As Roman civilization collapsed and as literacy and learning died in a sea of intellectual darkness enveloping them; the Church became the sole source of knowledge's flickering light in this sea of darkness. It

collected vast amounts of Greco-Roman written learning into its monasteries. It should be noted, a large portion of this knowledge also went Southward, towards the end of the first millennia AD, into the rising Islamic Empire.

The important point here is this also made the Church, which at this time, sought secular control-not just theological-over all of Western Europe, the sole possessor and definer of that knowledge. Much went into the monasteries which did not come out because it did not fit Church doctrine and policy. This gave the Church enormous power to control thought, learning, and the developmental direction of culture. There could have been perhaps no greater way for the Church to dominate society for it controlled thought.

After the Western Empire's collapse, the final (non-intellectual) remnants of Roman civilization went North West into the various Germanic tribal groupings which had over the last centuries gradually migrated from the East and been defeated and partially absorbed into Roman culture. The Romans, in a quest for buffer states against further migration pressures, had forced them to settle into permanent, semi-stable groupings. This caused a fusion of Greco-Roman and Germanic cultures, with a society built on the remnants of the old Roman Empire. By 476 the legions and empire were gone. The migrating Germanic groups, such as the Vandals, were now developing into new cultures, like the Franks, living in what is now Spain, France, Germany, and England. By the collapse of the Empire they had absorbed an adaption of Greco-Roman Culture into their tribal patterns. For example, they still practiced such legal mechanisms as *wergild* (blood money), which allowed a person to pay money to settle a criminal conviction, but they were also developing a legal system. They had fixed, agriculturally based settlements and governments loosely structured on the Roman model..

This is where the second thread of this story comes into play.

Western Europe began to recover from the dark ages by the late 700s thanks primarily to the first Holy Roman Emperor, Charlemagne. A semi-literate, Frankish leader, Charlemagne strongly advocated education for all members of his empire, not just the members of the Church or nobility. He established, at least for Western Europe, the first universal education system by insisting by decree in 787, every monastic establishment should have a school on its grounds where even the peasants could be taught to read and write. To understand the importance of this, it is important to understand the dynamics of the time.

Continued on Next Page

THE MAINE MASON



M.W. Brother Donald G. Hicks, Jr., President of The George Washington Masonic National Memorial Association (center), and M.W. Brother Claire V. Tusch, Board member (left), present a plaque to M.W. Brother A. James Ross, in recognition of Maine's participation in the \$1 Per Member Campaign.

Well done, Brethren

The George Washington Masonic National Memorial in Arlington, VA was conceived, financed, constructed and is owned and governed by the Grand Lodges of the United States, the District of Columbia and Puerto Rico.

The Memorial belongs to the Freemasons of the United States. It was conceived and created to honor the memory, character and legacy of Brother George Washington, our first and greatest President and our foremost Freemason.

The Memorial was financed entirely through private contributions. Maine's continued support of the Memorial provides for the continued mission of the Memorial Association which is to inspire humanity through education to emulate and promote the virtues, character and vision of George Washington, the Man, the Mason and Father of our Country.

Scholastic Heritage *Continued from Preceding Page*

The Church as a competing secular organization with the other European states, was under attack and losing the battle. Charlemagne came to the aid of the Church, protecting it, and under his banner, extending the area of its influence which is why the pope crowned him Holy Roman Emperor-defender of the faith and Church. So his attempts to develop learning outside the monasteries, utilized Church support but also forced it to comply with this intellectual expansion. This was the beginning of the recovery of learning in Western Europe and the beginning of its exit from the Dark Ages.

For the development of scholasticism and the diminished role of the Church in society, two more events played the key pivotal roles.

The first of these was a series of occurrences in the early 1300s. Their occurrence forever changed the course of world history. It heralded the rise and spread of Western European domination of the world through the 1st colonialization period, the onset of the last European religious wars and governmental formations, the Renaissance and Enlightenment which set the stage for the modern world, and the end of the Church's domination of social thought and secular power.

Three key occurrences characterized this first event. Up until the early 1300s the environment was very mild

with crops, such as wheat, being raised as far North as the Netherlands. At the beginning of this period the climate began to change. It was the beginning onset of the mini-ice age. There was a period of several years when it just rained in Western Europe. With such a dramatic climactic change, existing systems of agricultural and pastoral society dramatically collapsed. For example, with the loss of fodder, due to dying crops, there was wide spread loss of herds. This was worldwide.

The next major occurrence was obviously derived from the first. Widespread famine occurred. With the loss of herds and food products, people began to starve. This revolutionized society, if for no other reason than the rigidity of the social orders collapsed. Peasants and serfs could no longer be tied to the land. They became rare commodities the nobility had to compete with each other over in order to keep sufficient numbers of them to maintain their own agricultural systems. Now the lower classes had growing political power. Traditional feudal society, to a great degree, began to come apart.

The third major occurrence was the onset of the bubonic/pneumonic plagues, initially occurring from 1346-1353. In a world where microscopes did not exist, and there was no understanding of disease, the plagues went through society without any effective controls. A

Continued on Next Page

More Light!



Pictured here, from left: Philip Amnott, Karen Pratt (artificer), Lorie Guiggey and Elaine Amnott.

Brother Eugene Amnott had long provided Light In Masonry at Aroostook Lodge #197 in Mars Hill. Eugene was a Past Master, Past Grand Lodge Officer, Building Committee Member, Official Lodge Ritualist and Lodge Secretary for nearly twenty-eight years. He had been working with his daughter Karen, who is a stained glass artificer, to make a stained glass lampshade for a new Secretary's desk lamp. Upon Eugene's untimely journey to the Celestial Lodge

Above, Karen finished the lamp. At the November 10, 2014 meeting, Elaine Amnott, Brother Amnott's widow, his son Peter, and daughters Lorie Guiggey and Karen Pratt presented the beautiful lampshade to the lodge. Each of the four sides depict different Masonic symbols and when well lit by the secretary, Eugene's vision of Light In Masonry continues to shine. Respectfully submitted by the Brethren of Aroostook Lodge 197 AF&AM.

Scholastic Heritage *Continued from Preceding Page*

third of all Western Europe died, and major cities like London and Paris, lost over 50% of their population. You might become sick in the morning and be dead by the afternoon. If the famine had begun to disrupt the social order, the plagues completely undermined it. And the major social organization undermined was the Church. People, in obvious fear, went to the Church for aid and understanding; it was not able to give. People's faith became, perhaps, the major casualty of this period.

During this period, the second major event occurred. The date of its occurrence is generally accepted as 1439. A German blacksmith, later printer and publisher, named Johannes Gutenberg invented the movable type printing press. The power of the Church to control knowledge was gone. By the end of these events, the control of a faith based system over society, at least for this our current period, was over. Through the Renaissance, Enlightenment, and later Industrialization and the accomplishments of Science, reason reassured its control over society. But again, as occurred with the Roman Empire, as witnessed by increasingly horrendous wars,

such as the 30-year-war of the Twentieth Century (1914-1945), reason does not provide the universal, governing, self-disciplining ethical system which helps man control his more negative passions and provides transcendence mortal toils.

This is where scholastic belief systems, such as the Masons, played, and continue to play, their role. In the early medieval period, there had been attempts, to reconcile reason with faith by various groups, but they were defeated as being heretical. With the rise again of reason, and the development of the scholastic school, groups again attempted to do this. Organizations such as the Masons are an example of this effort. With our steps surrounded by our faith, there is reconciliation between the two approaches. Our faith gives us the ethical base within which to exercise our reason, and, among other things, our reason helps us find our faith. Perhaps, the biggest things which this long history has taught us, is not so much that faith and reason are mutually exclusive, but they work best together when they are not imposed. Reason will find a way to faith.



Pictured behind their finely-sculptured masterpieces are: Julie Guile, Laura Henton, Wor. Dan Henton, RW Toby Williams, Marie Hale, RW Bob Webber, Bro. John Wierzbicki, Barbara Thompson, Bro. Wayne Thompson, Tina Dumas, and Bro. John Dumas.

Ancient York Lodge Holds Pumpkin Carving Party

Last October 25th several brothers from Ancient York Lodge #155 in Lisbon Falls, and their spouses, gathered together for their second annual pumpkin carving party. The event, hosted by Br. John Wierzbicki and his wife Mary, enjoyed its kick-off a year earlier as a fun way for the families to get together, share some laughter and fun, and celebrate the holiday.

Once again, everyone cheerfully dug in and carved their pumpkins with tools of every description. From pictures, templates and markers, to knives, saws, and drills, each carver had a personal preferred method of creating individual masterpieces. As each pumpkin was finished, the carver showed off his or her work. Praise was never in short supply.

One of the masterpieces by Br. Dan Henton was the Masonic Square and Compasses which he carved free hand. Other pumpkin scenes carved by the group were a witch, spider, Tigger, Christmas tree, geometric designs, crescent moon, and many fun and scary faces. At least one pumpkin was very much in style as it was adorned with a moustache. As the picture shows, there are some very talented pumpkin carvers. Each year the carvers are becoming more creative. Pumpkin seeds were saved for roasting later.

As the work began to wind down, a delicious feast of Halloween-themed treats was devoured by all. After several hours of fun and effort, more than



This thoughtful pumpkin artist, aka RW Bro. Bob Webber, begins his creation.

25 pumpkins were carved, lighted, and placed on display on Br. Wierzbicki's front lawn for all to see and admire. Pictures of the pumpkins were posted on the Ancient York website and the Positive Change Lisbon Facebook page. The comment most often heard was, "this is so much fun, I haven't done this in years."

The Lodge extends grateful appreciation to Positive Change Lisbon which donated the pumpkins left over from their Fall Harvest Festival, and to everyone who attended and did such an outstanding job carving and sharing their time with us.

60+ Year Veteran

Bro. Ed Degenhardt, a 60+ year member of Monument Lodge in Houlton, is shown here being congratulated by RW Pete Forrest after receiving two bronze stars signifying his long Masonic tenure. Bro. Ed and his wife now live on Anna Marie Island in Florida.

Come next February he will be entitled to his third star, signifying 65 years. The photo was taken by RW Jack Lagerquist, who, with Bro. Forrest, have delivered many medals to Maine Masons.



To The Editor

Compass vs Compasses

To the Editor

I read with great interest the article in the winter Maine Mason Magazine titled "The Grand Lecturer's Corner: Compass or Compasses?"

The bottom line is that Compass was never correct. The tool that we use in our Masonic symbolism is a Compasses, the two sides are each called a compass and the two points together make up a compasses. I learned this in High School,

We used to have a class in most High Schools called "Mechanical Drawing." It was a great skill to learn, unfortunately that class is long gone and replaced with Computer programing and the like.

What is most interesting is that once the Grand Lodge was made aware of the error in 1864 it only took Grand Lodge 14 years to correct the error in 1878. This is a very short timeline for a Grand Lodge to make a correction. Another point of interest is that there are some jurisdictions that still incorrectly use "compass" when referring to that tool. They may be stuck in the mode of "that's the way we've always done it" which is a common ailment within the craft.

All the best,
WB Rich Cebra
Naples

Masonic Beau Tie

To the Editor:

The Grand Lodge of Maine Masonic Beau Tie surely is an attention getter and a great way to promote Masonry.

To be different I wore mine recently to a medical meeting and was overwhelmed with comments and questions the tie aroused. And what a great opportunity it presented to explain and discuss its meaning and Masonry! Likewise when it was worn at a stated meeting at Meridian Lodge #125.

With best wishes, I am
Sincerely yours,
John H. (Jac) Lynch

Brethren learn what's needed for successful public speaking

The Maine Masonic College held a very successful Public Speaking Workshop at the Bangor Masonic Center on February 7th. Guest Instructor was Brianne Suldovsky, a Ph.D. candidate at the University of Maine Department of Communication and Journalism. More than 30 participated in the six-hour program.

Suldovsky set forth and discussed the basis for a successful speech: (1) Knowing your audience and selecting a topic and purpose, (2) Creating the body of your speech followed by the creation of the introduction and, (3) Conclusion.

Participants were then divided into groups or as individuals to prepare a speech. Mini-workshops were held on each of these sections with general review and discussion particular to each group as they developed their speech.

She stressed the importance of a strong thesis statement to set the basis of the speech and to set out a road map for it.

Discussion was held on the importance of an "Attention Grabber" statement to begin the speech, to be followed by the body of the speech with two or three major points with citations.

The conclusion of a successful speech should include a summarization of the main points, a restatement of the thesis statement and concluded with a "clincher" which the audience will remember when details of the speech have faded from memory.

The program concluded with presentations of four of the speeches prepared in accordance with Suldovsky's outline and then discussed for learning points.

The College was pleased to welcome Wor. Master Marlon Weaver of North Star Lodge of Prince Hall Masons and, later members, who shared lunch before holding their stated meeting.



Two participants in the public speaking course.

75 Years a Mason

Wor. Bernard McDowell of Lewy's Island Lodge in Princeton is now wearing something few of us ever are privileged to have pinned on our chest. Now living in Ormond Beach, FL, he was recently awarded a fifth service star on his Veterans Medal signifying 75 years a member of the Craft. Bro. McDowell was raised Dec. 27, 1939. RW Bros. Pete Forrest and Jack Lagerquist made the presentation. Our 97-year-old brother is shown here between two beautiful women, his daughter Betsy Skedgell, and granddaughter Cynthia Fitzgerald. Congratulations all around!



New Signs for Horeb Lodge

Until recently, Horeb Lodge #93 in Lincoln has never had any welcoming signs on roads leading into town. That's now changed with the help of Lincoln's Public Works Director David Lloyd who donated three used sign posts, and new member Mel Coffin who spruced them up with a new coat of paint. This photo shows Wor. Byron Sanderson, Lodge Master, center, thanking Director Lloyd as Bro. Coffin looks on.



Community Grant

Homeless Services of Aroostook, Inc. has received a \$2,000 Community Grant from Fort Kent Lodge that will be used for transitional housing. The check was presented to Stephen Eyler, Executive Director, by Wor. Harold Wilson, PM of the lodge along with RW Bro. Richard Wark, DDGM/1.

Veterans Medals Awarded at Maine Day in Florida



Bro. Willard F. Libby
Oriental Lodge, #13, Bridgton



Bro. Nick Collay,
Preble Lodge #143, Sanford



Bro. William Payson
Mystic Lodge #65, Hampden



Bro. Arnold Geller
Ocean Lodge #142, Wells



Bro. Stanton Stewart
Gov. Wm. King Lodge, Scarborough



Bro. Raymond Rogers
Presumpscot Lodge, #70, Windham



Bro. Robert Stearns
Delta Lodge #153, Lovell



Bro. Robert Thayer
Ashlar Lodge #105, Auburn



Wor. William Cameron,
Ocean Lodge, #142, Wells

Mattawamkeag Masons Sponsor Local Boy Scout Troop

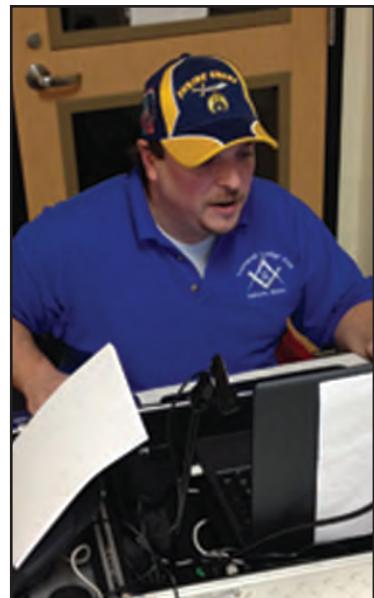
Pine Tree Lodge #172 of Mattawamkeag sponsors Boy Scout Troop 154, and a successful partnership it's been. On Dec. 28 the town hall was packed to conduct an Eagle Scout Court of Honor for four Scouts who had completed the requirements for that prestigious award. Pictured here, l-r: Sam Neil, Bryson Martinez, State Rep. Beth Turner who made presentations to the Scouts, Bailey Markie and Tyler Tolman. Congratulations to the Scouts, and to the lodge for its valuable support.



Dave CoWallis handles a registration packet.

Tranquil Lodge CHIPS Program

Tranquil Lodge #29, Auburn, hosted its annual CHIPS program Sat., Dec. 6 and despite the bad weather the brethren still registered 53 children. The event was held at St Dominic Academy. The lodge also had four Bates College students as volunteers. In addition to Bro. CoWallis and Bro. Poirier, brethren participating included Wor. Pat Penley, Rick Bouchard, Tony Corey, Wor. George Herrick, Jr., Wor. Jim Witham and RW Dave Walton.



Jay Poirier



M.W. Brother David Walker addressing the gathering.



Bro. Perley Hamilton, Hiram Lodge, received 60-year star



Bro. John Beckett, Eastern Lodge, received 60-year star

Corinthian Hall in Masonic Temple Transformed

Little more than two decades ago, the magnificent Masonic Temple in Scranton, PA was boarded up and headed for auction.

Then something exciting happened. Masons and others interested in preserving the National Historic Landmark set in motion a series of events that have transformed the temple to its former glory.

Lodges again meet there to do their work, and the auditorium and ballroom have become centers of cultural activity in Lackawanna County.

Trustees of the Portland Masonic Temple invited Scranton people here last year to pick their brains. Could the grand old building at 415 Congress Street do something similar, and be opened to expanded public use -- as it was originally designed -- while maintaining its traditional Masonic activity?

There are early indications that could be a possibility.

For more than a year the Blue Elephant Catering Co. has hosted receptions and other gatherings in the lower levels of the building, and on Sunday afternoon, March 15, a new Portland Theatre group, CastAside Productions, packed Corinthian Hall with its musical production of *Sunday in the Park with George*. The energy in Corinthian Hall from both performers and the audience was palpable. The theatre troupe hopes to perform there again.

Sarah Bouchard has been appointed Artistic Director at the Temple, and her outreach has resulted in much activity at the Portland landmark.

And how about what's happening at Triangle Lodge #1? There's no shortage of action there, either. When the brethren meet Wednesdays in Corinthian Hall the lodge is very busy, working 20 candidates this year.



The troupe singing up a storm.

A Note from the Portland Masonic Trustees

Many Masons and the general public attended the performance of *Sunday in the Park with George*. This was a sellout audience that, judging by their reactions, received higher value than expected from this enchanting play.

The play is based on the painting by George Seurat, *A Sunday Afternoon on the Island of La Grande Jatte*. Seurat's painting methodology, pointillism, was based on his understanding of the science of optics and light during his time.

The production in Corinthian Hall had a large screen behind the actors which graphically explained Seurat's artistic process as it followed the plot. The fascinating thing for this observer was how the dots of color (pointillism) in the painting were represented at various times by today's pixel digital media. This was very artistically achieved using the medium of the computer.

The play prompted me to reflect on Operative Masons and how their knowledge was the foundation of construction for Gothic cathedrals, Northern Europe's state-of-the-art technology of their time. And in many ways, our own Portland Masonic Temple contains state-of-the-art features of its day. So at this one event we were informed of Masonry's archaic achievements, the Masonic Temple's significant place in Maine's Masonic history and how the Temple can contribute to the arts in our community today. I think the arts can have a place in the Temple as they have had in Portland and Maine.

Maine Masons are fortunate to have the legacy of the Masonic Temple within a culture that allows artists the opportunity to summon their inner courage and talents to contribute to an understanding of the times in which we live.

From the Trustees, thank you to all the members of the craft that supported this performance and other brothers that have been donating to the Temple.

Please communicate to us any thoughts, ideas and suggestions as to how we can make the Masonic Temple a more valued experience for you and the public.

Fraternally,
Robert Kahn
Chairman, Masonic Trustees of
Portland



A sold-out audience settles into their seats.



Run to Benefit Masonic Youth Charities

Sponsored by York Lodge #22

Saturday, May 16, 2015

Rain Date May 17

Reg. Fee \$20.00 per bike (Includes t-shirt)

8:00 AM Sign-Up

Optional Breakfast Buffet Available

10:00 AM On The Road

Stop for refreshment

**Return to Bentley's for
Live Music, Dancing & Fun**



Sponsoring many
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Child Identification Program



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For Registration and Additional Information

Call Mike 207-252-0183 or 207-370-1557

The **MAINE MASON**

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If undeliverable, please do not return.

The 196th Annual Communication of the
Most Worshipful Grand Lodge
of Ancient Free and Accepted Masons of the State of Maine
will meet at Gracie Theatre, Husson University, Bangor, ME
May 4th, 5th, and 6th, 2015

More information about the session can be found on Page 15 of this issue.

Credentials Committee members will be at their stations at 7 a.m. Tuesday, May 5. Every brother will need to show a valid 2015 dues card to gain admission to the session.